

# Jesus the Messiah: Peace, Purposes, and Promises Fulfilled

## Isaiah 46:1-5; 8-11

**"Listen to me, house of Ya'akov,  
all who remain of the house of Isra'el:  
I have borne you from birth,  
carried you since the womb.  
Till your old age I will be the same—  
I will carry you until your hair is white.  
I have made you, and I will bear you;  
yes, I will carry and save you.  
To whom will you liken me and equate me?  
With whom will you compare me, as if we were similar?"**

**"Remember things that happened  
at the beginning, long ago—  
that I am God, and there is no other;  
I am God, and there is none like me.  
At the beginning, I announce the end,  
proclaim in advance things not yet done;  
And I say that my plan will hold,  
I will do everything I please to do.**

**I call a bird of prey from the east,  
the man I intended, from a distant country.  
I have spoken and will bring it about;  
I have made a plan, and I will fulfill it." <sup>1</sup>**

**CJB**

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<sup>1</sup> David H. Stern, Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament), 1st ed. (Clarksville, MD: Jewish New Testament Publications, 1998). Isaiah 46:1-5; 8-11

## Jesus Messiah: Peace

### *One Root - Many Vines*

There is one Hebrew word that the world seems to acknowledge and even accept. The word is SHALOM. It is heard in hellos and goodbyes, sung in worship songs in our synagogues and churches, whispered in our prayers, and used in thousands of design graphics, websites, and URLs. Shalom is an ancient word whose meanings have remained intact and, despite its antiquity, still holds modern-day relevance. The biblical word shalom also holds paradoxical value. For example, the following statements about shalom can both be true at the same time, even though they appear to be contradictory. Here are those two eternally true statements:

- (1) One can be at perfect peace within the presence and righteousness of Christ Jesus.
  
- (2) One can also, in the same moment, be at war with the influence of sin and evil through the work and weakness of our flesh.

Finally, the word *shalom* has been spoken from the lips of mankind into a million moments of longing and hunger for the peace and presence of God in Christ Jesus, the Messiah.

As a point of restating the obvious, *shalom* is most commonly translated as “peace”. However, that particular English alternative can only scratch the surface of its depth of meaning. It is like casually calling the sky “blue” when asked to give a definition and description of it.

***Shalom is not merely the absence of conflict. It is the presence or condition of wholeness.***

*Shalom* is not just a temporary ceasefire between warring enemies. It is the restoration of compatibility, communion, and unanimity between all things—within ourselves, with one another, with creation, and with God. *Shalom* presents blending and mending where there was fragmentation and tearing, of settling what was unsettled, paying what was owed, completing what was unfinished, and finding what was lost. To fully unpack the word *shalom* in *Hebrew Scripture* is to step into God’s purpose and design for the world as it was meant to be.

The Hebrew language can best be described as a language of roots. A quick biblical example would be the root of the Hebrew word *adam*. *Adam* / אָדָם means (*man, Adam, or mankind*). *Ben-Adam* / בֶּן-אָדָם means (*son of man*). *Adama* / אֲדָמָה means (*earth, ground, or soil*). *Dam* / דָּם means (*blood*). *Adom* / אָדוּם means (*red or crimson*). There are actually a few more that uniquely connect to one another in the context of the Creation.

The root of the Hebrew word ***shalom*** — שָׁלוֹם [*shin-lamed-vav-mem*] — is connected by a common root to words such as ***shalem*** (*complete, whole*),

**leshalem** (to pay off a debt, or make restitution for a debt), and **mushlam** (to perfect, or become perfect). To be in a condition or place of *shalom* is to be whole. Lacking nothing and wanting for nothing; nothing fragmented, nothing torn apart. *Shalom* cannot be narrowly defined or confined to emotions or circumstances—it is about the reality of the condition. Specifically, *spiritual, socio-economic, and physical* conditions. That is why the meaning of *shalom* must include human welfare. Welfare such as prosperity, safety, health, harmony, and perfection—all at once. We can see this inclusion within the vast context of *One* as it comes to light for us in biblical application.

Judges 6:22-24

*Alas, O Lord GOD! For now I have seen the angel of the LORD face to face.” But the LORD said to him, “Peace be to you. Do not fear; you shall not die.” Then Gideon built an altar there to the LORD and called it, The LORD Is Peace (Adonai Shalom).<sup>2</sup> ESV*

Gideon named his altar “YHWH SHALOM,” meaning “*The Lord is peace.*” Not simply the *bringer of peace*. Not simply a *peaceful place*. But literally, **peace and wholeness themselves**. The **source** from which all harmony is drawn. When we welcome one another with the greeting “**Shalom,**” we

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<sup>2</sup> The ESV® Bible (The Holy Bible, English Standard Version®), © 2001 by Crossway, a publishing ministry of Good News Publishers. ESV Text Edition: 2025.  
[The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2025).

are not merely saying, “*I hope you are doing well.*” We are saying: “*May you be whole. May you be as you were meant to be.*”<sup>3</sup>

### *Peace Personified*

*SHALOM* is personified in the life and ministry of Jesus the Messiah. In Yeshua the Christ, peace becomes flesh. Jesus did not simply teach peace; He is Peace.

Ephesians 2:14-16

*For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.*<sup>4</sup> ESV

He didn't just proclaim forgiveness to mankind; He became the reconciliation to all mankind. Jesus the Messiah stepped into the space of brokenness and of separation between God and humanity. In that shalom space, there is both healing and wholeness.

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<sup>3</sup> Bar, Eitan. *Lost in Translation: 15 Hebrew Words to Transform Your Christian Faith* (Recovering the Original Gospel Series) (pp. 14-16). (Function). Kindle Edition.

<sup>4</sup> The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2025), Eph 2:14–16.

It is important to note that Jesus the Messiah did this not as a warrior bent on physically destroying His enemies, but as a suffering Servant who bore our wounds to make us whole so that we might be redeemed in His peace and presence. Isaiah prophesied it plainly:

Isaiah 53:5-10

*But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed. We all, like sheep, went astray; we turned, each one, to his own way; yet ADONAI laid on him the guilt of all of us. Though mistreated, he was submissive—he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth. After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves. He was given a grave among the wicked; in his death he was with a rich man.*

Although he had done no violence and had said nothing deceptive, yet it pleased ADONAI to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand ADONAI's desire will be accomplished.<sup>5</sup> CJB

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<sup>5</sup> David H. Stern, Complete Jewish Bible: An English Version of the Tanakh (Old Testament) and B'rit Hadashah (New Testament), 1st ed. (Clarksville, MD: Jewish New Testament Publications, 1998), Is 53:5–10.CJB

Jesus is not just the “Prince of Peace” in the poetic sense. He is the One who restores the universe to its original consonance and synchrony. He pays the debt (*leshalem*) no one else could. He forgives, reconciles, and completes. In Him, we see the full force of *shalom* unleashed—not as an abstract principle, but as a living reality.

### *The Grace of Reconciliation Signals the Beginning of Peace*

*Shalom* that is genuine is not forced on us from the outside. True *shalom* begins deep within, where the human soul collides with grace. Jesus did not come to appease an angry God. He came to reveal the true face of God—a Father who moves quickly toward prodigals, who forgives seventy times seven (490 times a day), who lays down His own life for enemies.

When Christ reconciled us to God, He wasn’t satisfying divine wrath—He was shattering the illusion that God is like the pagan deities who demand blood to be pacified. Jesus didn’t die to change God’s heart about us. He died to change our hearts about God. This is the very premise of divine love: that while we were still enemies, Christ embraced us. And in that embrace, we are made whole. This is *SHALOM*. Not tolerance. Not truce. But radical restoration and transformation. Once we see this clearly, we must never again imagine that the Messiah’s mission is to return solely for the purposes of a blood-soaked avenger. The Lamb does not switch tactics. He remains the Lamb.

### *Blessed are the Peacemakers - Not Pacifists*

To be clear, affirming *shalom* is not a call to naïve pacifism. The world is broken. Evil exists. Because "love always protects" (1 Corinthians 13:7), there are times when force must be used to protect the innocent, to restrain chaos, to uphold justice. The work of decent and good police officers, soldiers, and judges is not dismissed. Scripture acknowledges this. But here is the key: protection is not extermination. Justice is not vengeance. And the *shalom* Jesus brings is not achieved through the power of domination and control—it is born through the sacrifice of love and humility that costs everything. This is why Jesus didn't just teach about peace—He absorbed violence without passing it on. He ended the pattern and curse of retaliation by letting it die with Him on the cross.

### *The Way of Shalom*

The kingdom of God is not built on the carnage and destruction of its enemies. It is built on the Righteousness, Glory, and Love of God. His kingdom is being built every time we allow love to mend what evil, hatred, and hostility have broken. The apostle Paul reminds us of this very thing in a letter to the church of Rome.

Romans 14:17

“The kingdom of God is not a matter of eating and drinking, but of righteousness, *Shalom*, and joy in the Holy Spirit.”

This kind of peace changes everything. It shapes and reforms how we manage conflict, how we forgive and are forgiven, and how we resist evil without becoming evil ourselves. It changes how we raise children, how

we speak truth, and how we pray for enemies. *Shalom* is not just something we receive; it must also be something we give. It is to those purposes for which we are called.

### *The Practical Aspects of Shalom*

So, what does it mean to live a life of *shalom* now? It means we pursue wholeness in every dimension of our relationship with God, through humility and trust. This peaceful humility and trust must reach and touch our relationships with those we love and even those we do not. This is done by propagating the virtues of forgiveness, compassion, and courage. Regarding ourselves, we should remember to reject shame and embrace grace. We do so in our relationship with Creation by being caretakers rather than just consumers. We become peacemakers—not just peace-wishers. The truth is, peacemaking is often painful - the life of Jesus here on earth surely has taught us that much. Because of those realities, the practical aspects of *Shalom* should look like the following:

Be obedient to step into conflict when led by the Spirit to do so - *with righteous intent to share the full measure of grace and to spread the wings of healing.*

Resist all temptation to weaponize and wound using *the readiness that comes from the Gospel of peace.*

*Carry within you the willingness and patience,* knowing that the message and mission of peace are often misunderstood more than understood.

Maintain the humility to absorb insults and persecution *without giving way to the urge for vengeance and retaliation.*

To proclaim the message of peace in every situation, “*There is a better way to live and love.*”

Be content to live in the peace of Christ, even when that peace *passes all reason and all understanding.*

### *Conclusion*

Matthew 5:9

“Blessed are the peacemakers, for they will be called children of God.”

There are no provisional promises here from Jesus to those good folks among us who are the peacekeepers, the peaceful, or even the career conflict avoiders. The promises and provisions in the context of Yeshua’s teaching are to the peacemakers—the builders, the restorers, the healers. The call to *shalom* - that is our calling.

To know *shalom* is to know Christ Jesus the Messiah. He is not just peaceful. He is peace itself - He is the essence of *Shalom*. He doesn’t just desire our wholeness—He is our wholeness. In real-time, Israel and the Middle East are filling the global theatre with the rhetoric and the prospects of posturing and readying for continued war, division, and

spiritual fragmentation. But it was right there (in that very region) that Jesus spoke over the chaos:

John 14:26-27

“...But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; My peace I give to you. Not as the world gives do I give to you.” ESV

The peace of Jesus the Messiah is not fragile - it is both resilient and eternal. It is not circumstantial but inclusive. It is rooted in reconciliation and in His divine eternal love - love that does not ever let go. As we learn to walk and live in that peace, to dwell in that wholeness, and to extend that restoration to others, we become ambassadors of *shalom*—partners in the healing of the world. Let *shalom* become more than just a word. Let it become like the air that you breathe, a treasured place in your heart, a compass and conscience in your relationships. Let it slow you down enough for its stillness to completely relieve your fears. and heal your wounds. Let it awaken you. Let the peace of God in Christ Jesus heal what is broken. And when the world demands vengeance, let your life declare: SHALOM!, the Peace and Presence of Christ the Messiah be with you.